

THE BAPTIST RECORD

BAPTISMAL REGENERATION—OR WHAT?

STUART H. B. MAYES.

First, the baptized believer is said to be saved. We gather this from the words of Jesus in the commission, and also from the language of Paul and Ananias. Second, confession comes before baptism. It follows, therefore, that confession comes before baptism, since there is no period between baptism and salvation in which to make the confession.

The mouth confesses what the heart believes. It certainly should be made before baptism, since that is the act on man's part that culminates in salvation or pardon and brings him into the enjoyment of God's promise of the gift of the Holy Spirit and unto the new covenant relations.

E. V. LOLLARS, in Christian Standard, Nov. 17, 1894.

Baptism is the most momentous institution, awful in its import.

DR. LEWIS PAGIN, in Christian Standard, Nov. 17, 1894.

The quotations above are from the Christian Standard, the leading denominational paper of the disciples of Christ (Campbellites). They are fair samples of the spiritual food prepared for the readers of this paper by the leading lights of the denomination upon the design of baptism. The writer of these lines does not claim the degree of ability possessed by these eminent theologians. Hence, he does not intend to argue the point at issue between the Baptists and "Disciples." He desires to enquire: "What do the 'Disciples' teach concerning the place of baptism in the spiritual life?"

He would, furthermore, like to show that the language used above can convey absolutely no meaning, unless taken as teaching baptismal regeneration. THE RECORD readers, doubtless, are conversant with the fact that the "Disciples," in one breath, deny that they teach baptismal regeneration, characterizing all who affirm either ignorance or wilful falsifiers; and in the next, make statements regarding the ordinance, which, if they do not teach this dogma, are absolutely devoid of meaning.

Let us examine the above quotations and see if they do not teach, salvation through baptism vs. salvation by grace, through faith, without works.

The first citation is from the pen of Prof. E. V. Lollars, President of

listing a series of lectures, probably delivered before the theological students under his tutelage, with the title, "The Great Salvation." The design, evidently, is to present in a concise form the dogmas of the "Disciples" upon the great question, "What shall I do to be saved?" Salvation must be a progressive event with the learned Professor, for the steps man must take to earn his salvation are thus stated: Faith, repentance, confession, baptism. Let us examine his words more closely. "First, the baptized believer is said to be saved." Baptists will not object to this, for it is true and scriptural.

Baptized believers are certainly saved, for all true believers are regenerated, and obedience to Christ in baptism could not prevent the consequent salvation. He gathers this from the words of Jesus in the commission and also from the language of Paul and Ananias. So far, so good. But, Prof. Lollars, what about the unbaptized believer? Is his faith of none effect because of his unbaptized condition? Why does not the Professor say, "the believer is said to be saved?" Is it not because he teaches that the unbaptized believer is unsaved? Is it not because to him baptism is pre-requisite to salvation?

This is the plain, common-sense interpretation of his words, but baptismal regeneration—oh, no! He holds up his hands in horror! Reader, how do you understand it—baptismal regeneration—or what?

"Second, confession comes before baptism." Indeed! I would be glad to hear the scripture for this assertion, for Prof. Lollars claims a "thus saith the Lord" for all of his doctrines. I have always believed that if anyone was ashamed to confess the Lord before men, he would be ashamed to confess him before his Father and the holy angels. So I have always understood scripture. But it appears to me, if I am not in error, that the word of God also teaches, "Believe on the Lord Jesus Christ and thou shalt be saved." And if, through belief on His name, we receive our free salvation, is there a regenerated soul that will be ashamed to confess Him? Salvation is made to hinge on faith. But I do not design a reputation of this learned theologian's teaching—I only desire to find out his meaning.

"It follows, therefore, that confession comes before baptism, since there is no period between baptism and salvation in which to make the confession." Plain, unmistakable language. The argument is this: Confession comes before baptism, yet is not essential. Baptism is essential, hence confession comes before baptism.

I should think that we confessed Christ when we applied to the church for admission and when we put Him on in baptism. According to Prof. Lollars, as soon as baptized we are saved. Salvation is immediate, instantaneous. There is no period between baptism and salvation. After progressing by degrees through the various stages of faith, repentance and confession, the sinner at last reaches the final, act baptism—and is saved.

He is not saved while the minister of the gospel in solemn tones repeats the beautiful, "I baptize thee, etc.," he is not saved when plunged beneath the waters—for baptism is not completed then—but as soon as he is raised from the water—præsto! He is a new creature.

Somewhere, at the bottom of the pool, baptistry or river, the "old man" is lying dead, and the new was born upon its surface. This is comfortable doctrine. Would it not be well to baptize a few perforce? We would be instruments in God's hands to save sinners! How many stars would thus add to our crown.

"No period between baptism and salvation." Repentance is not strong enough, confession is not weak, and even faith possesses not the vital force necessary to change man's nature. The blood of the Lord Jesus Christ, applied by faith, cannot cleanse us from all sin, for the baptismal waters, when they come in contact with the body, is more powerful. After the repetition of the mystic, magical baptismal formula, when the candidate is raised; the water, by absorption, reaches and cleanses the soul. Baptismal regeneration—or what?

"The mouth confesses what the heart believes." Granted. I fear, however, that our "Disciple" brethren do not always confess, with their mouths their hearts belief. For exceeding great is their wrath if you say, "Baptismal regeneration," and eloquently do they deny the charge, and then use words and sentences which mean this—if not that?

"It (confession) certainly should be before baptism, since that is the action man's part that culminates in his salvation or pardon. Strong enough! Faith, repentance, confession, are all good things in their places, but are worthless, valueless, without the sacramental baptism. This is the action man's part—faith is not. He does not believe in justification by faith alone! Faith simply prepares the way for the saving ordinance of baptism. Salvation or pardon depends on baptism, not on faith, though faith is a very good thing in its way.

"Baptism also brings him into the enjoyment of God's promise of the gift of the Holy Spirit. This is spiritual baptism, it depends upon and accompanies water baptism. The sinner receives two baptisms at once, the water baptism and the baptism of the spirit. The latter baptism, like 'salvation or pardon' depends upon the water baptism.

Is it not strange how dependent spiritual acts and conditions are upon their material analogies? But baptism also 'brings him into the new covenant relation.' Not faith, or even repentance or confession—spiritual acts of man—but baptism, water baptism. Baptismal regeneration—or what?

The second citation is from Dr. Lewis Pagin, of South Bend, Ind.: "Baptism is the most momentous institution, awful in its import." How terrible is baptism, according to the good Doctor, because it saves a man? I have read in the Holy Writ—but Bro. Peter may be wrong, the higher critics doubt his authority, and the "Disciples" also, I suppose, judging from their readiness to set him aside, I have read that baptism is the "answer of a good conscience toward God." So the import of baptism is "awful." How awful to have the answer of a good conscience toward God, baptismal regeneration—or what?

I would be glad to learn what they deny their adherence to this dogma, one even affirming that they no more taught it than the Baptists taught apple dunnation, and I do not like to dispute their word—it is not polite.

The writer is near-sighted and has to wear glasses. Perhaps they are too "young" to see through the mazes of "Disciple" theology. But the redoubtable W. A. Cram, of Hickory Flat, surely should know, and should tell his benighted brethren—WHAT?

Yazoo City, Miss., March 6, 1895.

TWO STANDARDS.

There are two standards for the measurement of character in modern American society—one for women and a different one for men. One is high, the other is low. It excludes from the character of women everything impure, vicious, criminal and immoral, and includes all those elements of mind and soul which make them the queen of the social circle. This is right. I want women to be just as good and great as she can be. The standard for men is low, very low—so much so that a man can cuss, drink whiskey, steal, cheat, lie, gamble and improve every opportunity for licentiousness, and

still move in "the first circles of society." Is this right? No, God has but one standard of measure, merit for both sexes. God's balances are impartial, and when you are weighed in them and found wanting in the right elements of character, you will take your stand with the reprobate of earth where you ought to stand.

A pure woman is the best and sweetest creature of earth—one of Eden's most choice roses; and a fallen woman is the opposite. What is a fallen woman? She is one who has lost her virtue, and no matter how trying the circumstances of her temptation may have been, she is hurled from society as quickly as an orange peel robbed of its juicy pulp. Though her conscience may be wrung with grief and her cheek scalded with tears, she must join the ranks of her unfortunate sisters. Where is her deliverer? He retains his place in society. He ought to be forced to take his place with his partner in crime.

Some bipeds in men's clothes apologize for young men engaging in a certain sin, and claim that it is necessary, but the manhood which requires such walks on four legs and barks in the dark. Another apologizes by claiming all young men are impure. There are some who are pure. Suppose none is pure? Then every one who wants the coming generation of girls to marry suitable men should begin a ceaseless warfare against the impurity of both sexes—men as well as women. An impure man is no more fit to be the husband of a pure woman than an impure woman is to be the wife of a pure man. God's law demands that every man shall regard every other man's sister as he would have every other man regard his own sister, and the society which demands less is not worthy of your pure daughters.

THE REMEDY.

Not "the," but "a" remedy. I am not wise enough to suggest a remedy that will thoroughly purify and elevate totally depraved society to that high ideal of the "Christian."

1. Let parents inculcate high ideals of manhood and womanhood. Do not turn your children into the whirlpool of temptation before the foundations of character are laid, to see whether they can stand alone.

2. Fill their minds with the Word of God. It will show them the worth of good character by pointing out the way of righteousness, leading to a glorious heaven; and the way of sin leading to an awful hell.

3. Select the company for sons and daughters.

4. Teach your sons and daughters to shun all places of temptation.

5. Do not allow your daughter to meet in a social way any man who is known to be secretly bad.

6. Do not allow your daughter to receive the company of any stranger who has not a reliable voucher. Some drummers or traveling men are putting in a big lot of dirty work, passing themselves off as unmarried, while they have families, and tampering with the good name of unsuspecting young ladies. This does not apply to all drummers, for there are some fine Christians among them.

7. Let the dance in all of its phases and names be a thing of the past, for it is an avenue through which passion has accomplished the ruin of thousands of young women.

It requires light and shadows to make a good picture. I have turned on the shadows, because a true picture requires it. May the Lord bless every young man and young lady who may read this article, and may they realize the highest ideal of manhood and womanhood and every blessing their promise.

GEORGE W. KNIGHT.

Waynesboro, Miss., March 20.

A LETTER FROM SAN ANTONIO, TEXAS.

BY E. E. KING.

DEAR BRO. HACKETT:—I enclose you, with this, a check for \$2, for which you will please move my figures up on THE RECORD roll.

We Texas Missisippians are all sorrowing with you that we shall, no more here among men, meet dear Brother Bogeman. When I labored with him in a meeting some years since, and was often in his home, I learned to love him as a brother.

It may be that you and some of your readers would enjoy a few lines about our churches here in the Alamo City, your old home. We now have twelve churches. One is composed of our Mexican brethren. They own a good lot and a suitable chapel, well located; but they progress very slowly in church life. They are now without a pastor and seem to be living only at a dying rate. Five are negro churches, and they all seem to be doing well. Their pastors are members of our Baptist Ministers Conference, and their Monday morning reports are generally as full of interest as the reports by the white pastors; but I should tax your columns if I should write you of all the good things these "colored" churches are doing. Of the other six churches, I will

of each, add a special note, may be of some interest.

THE FIRST CHURCH.

By name, age and position, nearly heads the list. This church, on the first Sunday in March, on the fifth anniversary service of the present pastorate. It was the occasion of reviewing the made history of Baptist enterprises in the city. In the springtime, a thirty-five years ago, our work began here, when our city was much more than a Mexican village. Of all the trials and triumphs of our people since that day, I do not write in one letter. The first sermon by a Baptist in the city was followed by a baptism, in the beautiful river in the afternoon of the same day. From that day our cause our church did not become self-sustaining till 1878, some since that time our people but made good progress. A number of members went out from this church and organized the Alamo church in 1886; and we have, in the four years, sent out three couples and organized them into churches, and gave to each a good looking, neat house. The Lord has added to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

to our numbers since we added

that, and appeals are taken from the Commissioner's decisions, not to the Secretary, but directly to the courts.

"According to the first patent law, the question of granting patents was decided by the Secretaries of State and War, and the document was signed by the President. In 1836, the office was formed as a Bureau of the State Department, and the law provided for a Commissioner, one 'examining clerk,' three other clerks, a messenger, and a mechanic. A few years later this bureau was transferred to the Interior Department.

At the present time there are in the examining corps of the Patent Office about two hundred people. As our system requires the patent to be tolerably certain guaranty both as to practical utility and as to novelty, it is necessary that every possible field of invention should have its own expert. The examining force is classified in thirty-four 'divisions,' each having its regular lines of invention, and its quota of experts; and each division being entirely independent of all others, and arbitrating among or refusing patents in its own line.

In each of the examining divisions there are from four to six Assistant Examiners, and each assistant has his regular branch or subdivision of the work. One man may make a life-long study of gas engines, another of photography, a third of a particular branch of metallurgy, etc. The chief of the division is called the Principal Examiner, and his salary is \$2,500. The assistants rank as 1st, 2d, 3d, and 4th assistants, and their salaries range from \$1,800 to \$1,200. Admission is obtained to the free as Fourth Assistant Examiner after passing a special technical examination in charge of the Civil Service Commission. Very few, excepting graduates of colleges or technical schools, pass the examination, and for the last ten years nearly every man appointed has been fresh from active studies. The Annapolis Naval Academy has furnished more men for the examining corps than any other school, although Yale, Cornell, the University of Michigan, and the Worcester Polytechnic Institute are not far behind. Some forty American colleges, in all, are represented. Tenure of office is regarded as sure, whatever the politics of the 'administration.'

Examinations as to office ruler and decisions of the Commissioner and various courts upon questions regarding patents, are held every year or two, and each person entering the examination is afterwards

given a printed list of competitors arranged in the order of merit. The promotions follow this list almost uniformly. Removals for political purposes are practically unknown. On an average about ten Fourth Assistant Examiners are appointed each year to fill vacancies caused by resignations or deaths. The 'examining force' is the great school of training for patent attorneys or agents. After a few years of office work, and a course of law in one of Washington's evening law schools, the young examiner is 'open to offers,' or ready to start in for himself.

The scientific library, to aid the examiners in their work, contains 65,000 volumes, and has on the 600 technical magazines. In times past some 'divisions' would keep up to date with their work, while others would lag from two to four months behind. This caused perpetual wonder among inventors as to why some applications would go through so quickly, while others were unexamined for many months. Many an attorney has had work taken out of his hands because a rival had happened to file an application relating to an art kept up to date. At present, the work of the entire office is kept within one month of date. The Patent Office receives about 40,000 applications each year, and acts favorably upon about seventy-five per cent of them.

All patents are issued, rain or shine, holiday or otherwise, upon Tuesday, and are given regular numbers in their proper order. The present series, which was begun in 1836, has just passed 534,000. Copies of all patents are kept in stock, and will be sent to anyone who desires them, at a uniform price of ten cents each. 'Positively no credit is given.'

Aside from the scientific examining corps, there are some three hundred members of the 'clerical' force of the Patent Office. Their duties are to receive and distribute the applications, print and prepare the patent when granted; prepare copies of drawings; record assignments, and attend to the many outside duties arising in carrying on the work of the office. Although their work is interesting and important it cannot be here more fully indicated. The value of the patents granted by the United States Government depends largely upon the skill and experience of the Examiners.

WANTED.

A lady in every church to take the agency for 'Pearl Beauty' for the complexion. A positive cure for pimples, freckles, roughness of the skin and makes you good looking. Special terms to all naming THE RECORD. Address Dr. E. J. Worst, Ashland, Ohio.

March 20th

March 20th

March 20th

March 20th

March 20th

March 20th

March 20th

March 20th

FROM SOUTHWEST TEXAS.

DEAR RECORD:—Perhaps a few lines from the Texas frontier where the deer and the wild wolf still roam over the immense plains may be read with interest by some of your readers.

THE LONG DROUTH BROKEN.

A gracious rain came a few days ago, making glad many a heart in this drouth-stricken region of the far Southwest. The recent drouth was the first good rain we have had here in more than six months.

Farmers and stockmen have picked up new courage—all kinds of business has taken on new life and activity, and every Christian is praising the Giver of all Good. The ground, so long baked by the scorching sun, is rapidly putting on the spring robe, and in a short time the weather continuing favorable, we will have abundance of green grass, beautiful flowers and garden vegetables. The rain has come in plenty of time for farmers to put in their crops, and each Christian feels like repeating the 23rd Psalm.

THE CONSUMPTIVE'S HEALTH RESORT.

It is not news that Southwest Texas is becoming one of the most famous health resorts for people suffering with pulmonary complaints, in this country, or in any country. The people who have come here afflicted with that dreadful malady, may be numbered by hundreds. The climate possesses virtues which have healed many a poor sufferer whose disease baffled the skill of the medical profession. But I would not convey the idea all consumptives are cured by coming to this section. There are cases which are either too far advanced, or possess peculiarities for which the climate is not adapted.

But in quite a majority of cases, the patients are either entirely cured or their lives much prolonged. In regard to my own case, I feel safe in saying that I have been greatly benefited by coming here. After I had lingered for several months, the physicians told me that no medicine yet discovered would do me much good, as I had serious lung trouble, bordering on consumption; but if I would go to the dry climate of Southwest Texas, at wholesome food and take judicious exercise, that the chances were somewhat in my favor.

How a poor mortal can look to God when all earthly help fails! When that doctor told me of the fearful disease that had laid hold on my vitals, I felt my need of direct aid from above. I went to Jesus for salvation. And God has helped, praise be to his name. Since my arrival last September my improvement has been almost constant. The old affliction is gradually giving way, and my general health has been greatly built up.

To be an invalid almost a thousand miles from wife and children, brings trials which everybody can not understand, but it has also brought blessings and mercies to me from my Lord, which can never be told.

I have said this much about the results of this climate and the results in my own case, hoping that it may influence others who are suffering as I was, to try Southwest Texas as a health resort. Before closing this communication, I want to tell the Baptists of dear old Mississippi something about our Lord's cause in this part of his vineyard.

The Baptists of Texas are a 'peculiar people,' a noble people—a mighty army. But the State is so large and the work so great, that I am unable to speak of the work as a whole.

But I have some knowledge of the condition of the Baptist cause from San Antonio to Mexico. This part of the State is sparsely inhabited, except along the lines of railroad, where towns have been built up, that compare favorably with towns of the same size in the older States.

The Baptists are occupying as fast as possible, but as yet, some of these flourishing communities are without a Baptist church. There are some great obstacles in the way of our progress—the open saloon, the public hall, the presence and influence of thousands of Mexican people, nearly all of whom are bound and fettered to Roman Catholicism and superstition.

The influence of Mexico on this part of Texas is simply tremendous. The Mexicans have their own society, churches, etc., it is true, but they must of necessity come in contact with the whites—in business matters and the like which has anything but an elevating influence on the latter.

The Executive Board of our Association (Rio Grande) has several men employed for part of their time to preach in destitute places within our bounds, and one Mexican missionary, who gives his whole time to preaching to his people in the district of our association. He was here a few days ago, going from house to house, distributing tracts, etc. This is the only way by which these people can be reached.

Our church here is progressing reasonably well. The pastor had just resigned when I came out here last fall, and the brethren took me in and put me to work. We have

140 members, among whom are some of the best workers it has been my privilege to labor with. Deacon Harris, whom the editor of THE RECORD helped to ordain a few years ago, is still with us, and is untiring in his work as a deacon and Sunday School superintendent. Deacon Sanders who was ordained at the same time, is now a member of the First church in the Alamo City, whose pastor is Dr. E. E. King, formerly of Mississippi.

Dr. Hackett will also remember his visit to Pearlsall, when he conducted the funeral services of the beloved Webster, who fell at his post of duty, while pastor of this church. Some of the people speak of the occasion and sermon as if it were yesterday. The editor of THE RECORD has many warm friends in this far western land.

The Lord willing, I will go home in April, but may return with my family some time during the summer. The Lord guide me in doing the right thing.

Fraternally,

E. D. SCHILLING.

Pearlsall, Texas, March 7, 1895.

Be sure to go back, beloved, and remain two or three years or for

my churches and service with my subject, 'A Pastor's Testimony,' using Paul's address to the elders at Miletus. At the conclusion of the service an old brother came up and took me by the hand and said: 'Well, Bro. A., you preached up a good sermon, but I have one objection to it—you bragged on yourself too much.' At another one of my churches, I received a pointing after this order: 'I preached on dancing, and used the scripture, 'Shun all appearance of evil,' and made all my argument tend in that direction. After service I went home with a good brother who came to 'me' in this way: 'Bro. A., I liked your sermon very much to-day, but I found this fault with you—you repeated yourself too much.' When I told him that I had one grand end in view, and that was to show beyond a doubt that dancing did at least appear evil, and that I was forced to round up on that point each time: 'Why, you must think we are a set of fools to have to be told anything five or six times to understand it.'

A good sister said that she did not like me because I was too proud. When asked why she thought me proud she said: 'Simply because he won't bring his children to church barefooted.'

J. W. ALFORD.

Centerville, Tenn., March 7.

VERIFIED.

In a private letter from Bro. Jno.

rumor, no man or woman would find some of the best people in the world are members of the Byhalia church.' The latest of many tokens of kindness came in the way of a happy surprise. Bro. B. J. Howard came to my study recently as a messenger from a self-composed committee, requesting me to go to Memphis and buy their pastor a suit of clothes. The funds came with the instructions, and I obeyed orders. The funds were drawn from each of my churches through my Byhalia sisterhood. Jonathan gave Nathan his own robe, but these have given me a new one.

To date we have received six additions by letter, and we entertain fond hopes that on the fourth Sunday we will have three others by letter and two by baptism. We are making our arrangements to observe College Day, and I do trust that it may be a great day for our college all over the State. Our Sunday School, in addition to regular work, is now sketching the lives of the patriarchs. The last two sketches, by Misses Pattie Rodgers and Irene Wilson, were specimens of most excellent composition. I refresh from speaking of Abbeville and Bethel churches until some future time.

Will Bro. L. N. Brock please, excuse me, as I did not enter into details.

B. F. WHITTEN.

COLLEGE DAY.

This is on the 24th, or as soon thereafter as convenient. Let every church observe it, and every member have an opportunity and an exhortation to make a contribution. Do not hesitate, dear pastor, because times are hard. The people will give something. Do not hesitate because your salary has not been paid. A good and generous contribution, for Christ's sake, will help to bring in the salary. You are in debt for other things; but this is an immediate and pressing necessity to help a successful work on. Let everybody help.

H. F. SPOLES.

DEAR BRO. HACKETT:—Doubtless you have heard of our great loss. We are indeed bereaved. The shadow is upon us. Still, God 'doeth all things well.' Broadus' memorial services were held in Norton Hall at 12 m. to-day, in which many spoke of the merits of the great man with the most profound tenderness, love and admiration. He died at 3:34 this morning. Funeral services will be held at Walnut street church tomorrow afternoon at 2:30. He will be buried in Cave Hill Cemetery. Where is another Broades?

Yours truly,

J. E. PHILLIPS.

N. Y. Hall, Louisville, Ky., March 16, 1895.

March 16, 1895

March 16, 1895

March 16, 1895

March 16, 1895

March 16, 1895

March 16, 1895

